to the depressed classes and to settling the landless classes upon land wherever possible. When that question is settled, I daresay it will be possible for the depressed classes to find greater facilities for settling upon Government land.

176. Needs of the Maravas.

MR. N. SUBBIAH TEVAR (*Member, Nominated*) said that it was between the years 904 and 933 that the Maravas were got down from the Pandiyan Kingdom and asked to settle down near the Aramboly and Aryankavu passes in view to protect Travancore from her enemies. They were given many honours and privileges and *inam* lands which some of the families were owning still. But with the advent of the Police and Military forces, the Maravas were forgotten. They were one of the backward classes and there were no educated or influential men among them to work for the amelioration of the community. In the Census Report of 1891, it was stated that the Maravas were a sort of illiterate, poor and troublesome people. But in spite of the lapse of time, no step had been taken for improving their education. There was no graduate among them and there were only two Maravas in the Government service, both of them drawing below Rs. 60 a month. Even the number of School Final Certificate holders was small. Although some of them had applied for appointments in the Government service, they were not provided with any post. In view of the above, the member wanted to extend to the Maravas the concessions that were granted to other backward classes.

In South Travancore, more than 50 per cent. of the Maravas was homeless. The Secretary of the Nanjinad *Maravar Sangham* had applied for the registry of 200 house-sites from Survey No. 1610/562 of the Terur *pakuthi*, but only 35 house-sites comprising an area of 1·70 acres had been registered. He had also applied for the registry of the *poramboke* land comprised in Survey No. 2492 in Nagercoil to build a hostel, but it was not registered. Similarly, when he applied for the registry of certain Survey Numbers from the areas earmarked for the depressed classes in the Anantapuram *pakuthi*, Tovala taluk, he was told that those Survey Numbers were included in forest reserves. The Marava community was very poor and, with very few exceptions, they earned their livelihood by working as *coolies*. In view of those facts, the Maravas should be given all available *puduval* lands.

As a result of several representations, the Marava pupils in English Schools had been given half-fee concessions. But the concession had been withdrawn and the Maravas were left just like other communities to obtain the concession under the new rules. The result was that the strength of the Marava pupils in the Shencotta High School fell from 40 in 1096 to 12 in 1102. The percentage of literacy in English among the Maravas was only 0·25 while that in Vernacular was 15. There were only 19 Marava pupils on the whole in all the English Schools of the State, while the total population of the community was 9,500. The member prayed for the revival of half-fee concessions to Maravas ; or if that was not feasible some other substantial consideration might be shown in the matter.

He referred to the case of a Marava student studying in the Intermediate class of the Nagercoil College who had applied for a scholarship, which was not however, granted.

The Maravas were a set of people suited by hereditary inclination for active life. There were departments that were in need of such active men *viz.*, the Police, the Forest and the Excise Departments. But the Maravas could not get entry into those departments because of certain minimum educational qualifications prescribed. The Maravas being backward in education, the minimum qualification in their case should be reduced. There were two School Final Certificate holders who had been without employment for the last three years. The Government should devote greater attention to see that some preferential treatment is accorded to the Maravas in the matter of entertainment in the public service. It is not enough merely to issue circulars on the subject.

The Maravas were not represented on pon[illegible]s for the concessional registry Council and the Sri Mulam Popular Assemblies for each family. But most of that members of his community disposed of. They should be decided without

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succession. It would be enough if a Marava member be nominated to the Legislative Council once in ten years and to the Assembly once in six years. But in the case of the latter, the nomination once made should be continued for two or more consecutive years.

The Maravas were by hereditary instincts unruly and troublesome. The only way to bring them to a sense of decency and self-respect was by spread of education. The Dewan had remarked in his address to the previous session of the Assembly that compulsory primary education alone would ameliorate the condition of the backward classes. Those remarks applied more to the Marava community than any other and it would be well to introduce such compulsory education among Maravas.

In conclusion, the member prayed that his suggestions should be given due consideration and all the measures within the power of the Government should be adopted for the elevation of the community.

DEWAN'S REPLY : Mr. Subbiah Tevar, I shall have the question of half-fee concessions to Maravas re-examined. I can assure you that the Government are in complete sympathy with you in your wishes to see the Marava community taking more readily to education.

In regard to members of your community who are now qualified for Government service, I shall ask all Heads of Departments to see whether it is possible to provide for one or two of them.

MEMBER : When they applied to the Heads of Departments, they were told that their claims would be considered when vacancies occurred. It is now full three years. Still they have not been able to get a place in Government service.

DEWAN : I hope they will have better luck this time.

MEMBER : Thank you, Sir.

177. Needs of the Muslims.

MR. S. AHAMAD PILLAI (*Member, Municipal Council, Attingal*) : said that the Muslim community was not at all an unimportant one; and in view to their welfare and advancement, urged that they should be allowed to return at least two members to the Legislative Council.

Secondly, the Muslims had not got an adequate or fair representation in the public service. There were many qualified men in the community, but they were not given sufficient encouragement. The Government should therefore devote greater attention to the freer entertainment of Muslims in the public service.

Lastly, he thanked the Government for the concessions granted to the Muslims in the matter of education. But in view of the further spread of education, compulsory education should be introduced in the community. The *Koran* teachers should be given grants-in-aid just like other teachers in grant-in-aid schools.

DEWAN'S REPLY : Mr. Ahamad Pillai, all your requests will be very carefully considered.

178. Needs of the Muslims.

MR. VAVA KUNJU LEBBA (*Member, Municipal Council, Kayankulam*) said that there was no necessity for keeping copies of the Holy *Koran* in courts. There were already a circular and a Proclamation in force that those who had objection to swear by their holy books should not be compelled to do so. The Mahomedans were not swearing by the *Koran* and they did not like other religionists touching the book. Copies of the Holy *Koran* should therefore be removed from courts.

The Mahomedan women were following the *gosha* system and should therefore be exempted from appearing in courts and allowed to depute their vakils instead. In cases where depositions had to be taken from them, they should be obtained through commissions appointed for the purpose.

Friday was as important to the Mahomedans as Sunday was to the Christians. In order that they might offer prayers at their mosques, every Friday should be declared a public holiday for the Mahomedans who should be exempted also from appearing in courts on that day. The two hours' leave on that day already granted by the Government was not sufficient.

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